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ABSTRACT

This secondary-level, language arts/social studies curriculum guide focuses on the principles of law and justice relating to the individual and the state; attitudes about justice and injustice; methods of accepting or rejecting the authorities' concept of justice; the effects of these methods; and the relationship of the arts to these issues. The guide contains a brief rationale for the course; performance objectives; an outline of the course content; detailed descriptions of teaching strategies; and an extensive bibliography of student and teacher resources. A variety of human, media, and written resources drawn from both the social sciences and the arts and humanities are suggested. (KW)

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LANGUAGE ARTS - SOCIAL STUDIES
The Individual and the State
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5116.70
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DADE COUNTY PUBLIC SCHOOLS
DIVISION OF INSTRUCTION • 1971

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English, Social Studies

Written by Shirley Knappe and Peggy Hall
for the
DIVISION OF INSTRUCTION
Dade County Public Schools
Miami, Florida
1971

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COURSE TITLE: THE INDIVIDUAL AND THE STATE

COURSE DESCRIPTION: This unit will deal with questions of law and justice. Does justice have priority over considerations of order and peace? Or is maintaining order more important than achieving perfect justice? Is civil disobedience a desirable or an effective way to redress current wrongs in our society, such as racial inequality or commitment to war? What is the moral responsibility of the citizen to resist laws or orders which are unjust? In protesting against social evils, is violence ever justified?

Such works as the following may be included in this unit: Billy Budd, Herman Melville; "Civil Disobedience," Henry David Thoreau; "The Case for Disobedience," Harold Laski; "The Case against Disobedience," John Dickinson; The Ox-Bow Incident, Walter Van Tillberg Clark; "How Anadale Went Out," Edwin Arlington Robinson; Where Do We Go from Here? Martin Luther King; "What We Want," Stokely Carmichael; The Crucible, Arthur Miller.

I. PERFORMANCE OBJECTIVES

A. The student will investigate principles that describe the individual and the state in their relationship to law and justice.

B. The student will examine differing attitudes toward law and justice in selected literature and in contemporary media.

C. Having investigated principles that describe the individual and the state in their relationship to law and justice, the student will analyze, in selected literature, reasons for civil disobedience.

D. Having analyzed reasons for civil disobedience, the student will compare methods and effects of attempts to achieve justice.

E. The student will generalize from data about the interaction of the arts and social protests.

F. By citing evidence from selected literature and contemporary media, the student will discuss critically the possibility of achieving a perfect justice through mutually satisfying relationships of the individual and the state.

II. COURSE CONTENT

A. Rationale

Kings, statesmen, philosophers, authors, balladeers -- all have attempted to define the relationship of the individual and the state. As Americans are protesting and dissenting, as students are questioning the function and power of the American government and a variety of groups are calling for redress of social and legal injustices, it seems imperative for us to review the role dissent has played in formulating past concepts of law and justice. From this historical perspective, one fact has emerged clearly: though kings and tyrants have died and power structures have fallen, the common man has survived -- survived and even won many battles in his struggles toward ideal justice. A survey of the way justice has changed from the days of the saber-toothed tiger to our computer technology should thus be an enlightening experience, one which strengthens the resolve of those seeking a more equitable and humane mode of life for all. The changes that single individuals, as well as groups, have sought, under the guidance of "private conscience," or the dictates of a Higher Law, or with the adoption of violence, provide a record of alternate rationales which the student may examine. As the student scrutinizes past and present accounts of the mutual responsibilities of the state and the individual, perhaps he can suggest changes, compromises, correctives that will indeed insure "liberty and justice for all."

B. Range of subject matter

1. Principles of law and justice relating to the individual and the state

a. Orient

(1) Code of Hammurabi (Babylon, c. 2100 B.C.)
(2) Mosaic law (Old Israel, c. 1300 B.C.)
(a) Torah: first five books of Old Testament
(b) Ten Commandments: Exodus 20
(c) Talmud
(i) Mishna: oral law
(ii) Gemara: application and interpretation of Mishna
(3) Koran (Arabia, c. 600 A.D.)
(a) Word of God written by Mohammed
(b) Sayings of Mohammed
(c) Decisions and treatises based on above

b. Ancient Greece

(1) Solon (594 B.C.)
(2) Socrates
(3) Plato's Republic
(4) Aristotle's Politics

c. Roman law

(1) Twelve Tables (Old Rome, c. 451-450 B.C.)
(2) Canon law

d. Europe

(1) English common law (14th century A.D.)
(2) Napoleonic Code (1796-1804)
(3) Machiavelli's The Prince (1513)
(4) More's Utopia (1516)
(5) Hobbes' Leviathan (1651)
(6) Locke's essays and "Treatises on Government"
(7) Rousseau's "Social Contract" (1762)
(8) Mill's "On Liberty" (1859)

2. Attitudes about justice and injustice for the individual in selected literature and contemporary media

a. Attitudes

(1) Law and order priority
(2) Individual priority
(3) Compromise

b. Selected literature

(1) Sophocles' Antigone
(2) Thoreau's "Civil Disobedience"
(3) Melville's Billy Budd
(4) Clark's The Ox-Bow Incident
(5) Robinson's "How Anadale Went Out"
(6) King's "Where Do We Go from Here?"
(7) Miller's The Crucible

c. Contemporary media

(1) Films
(2) Television
(3) Protest plays
(4) Music

d. Reasons

(1) Moral
(2) Psychological
(3) Economic

3. Methods of accepting or rejecting authority's concept of justice over the individual

a. Violence

b. Nonviolence

c. Rhetoric

4. Effects

a. Social effects

b. Personal effects

5. Arts

a. Literature

(1) Romantic movement
(2) Expressionism
(3) Contemporary protest literature

b. Art

(1) Pop art
(2) Films
(3) Political cartoons
(4) Protest art

c. Music

(1) Ballads
(2) Protest songs

III. TEACHING STRATEGIES

A. This course in particular calls for a multiplicity of approaches. Opportunities for individual research, sharing of insights, awareness of current affairs, emphasis on open-ended and open-minded discussions will develop the breadth, depth, and relevancy necessary to achieve the objectives.

Since a variety of materials representative of many viewpoints and levels of difficulty should be provided, in addition to individual reading lists, the following sections of texts or supplementary materials are suggested in whatever combination suits the students' needs:

1. "Protest" and "Critics of Society" in Western Literature: Themes and Writers

2. "The Struggle for Justice," American Literature: Themes and Writers

3. Rebels and Regulars

4. Ways of Justice

5. Girvatz, Harry, ed. Contemporary Moral Issues. Santa Barbara, California: University of California, 1964. (contains essays in course description)

6. Paperbacks: Billy Budd, The Crucible, The Ox-Bow Incident, Civil Disobedience

7. Antigone in Western Literature: Themes and Writers

B. Lectures

1. Present a brief lecture on historical principles that describe the individual and the state in their relationship to law and justice. (See Nice's Treasury of Law. Also "Lessons of the Past" in Adventures of the Mind, Part 1. Film: A Debt to the Past.)

2. Present a brief lecture on the historical development of law and the formulating of principles of justice. (Films: Quest for Freedom; Debt to the Past; Price of of Freedom; Law and Social Controls; Life in Ancient Greece: Role of the Citizen; Ancient World Inheritance; Classical Civilization: Emperor and Slave; Classical Greece: Athens, the Golden Age; Profiles in Courage: Wilson, Woodrow; Screen News Digest (Vol. 7, Issue 2).)

3. Present a brief lecture suggesting several definitions of law, justice, individual and state, and indicating sources for additional definitions (e.g., historical dictionaries, law dictionaries, and encyclopedias).

4. Present a brief lecture relating Thoreau's life at Walden to his reasons for writing "Civil Disobedience." (Filmstrips: excerpts from Concord: a Nation's Conscience; American Literature: Romanticism and Transcendentalism.

5. Give a brief lecture on the relationship of art to social protest. (See "Art and Life," Adventures of the Mind, Part 1. Film: *The Intent of Art.)

C. Resource personnel

1. Attorneys, judges
2. Congressmen
3. Police officials
4. FBI agents
5. Narcotics agents
6. Professors in criminology, sociology, philosophy
7. Authors
8. Cartoonists (editorials)
9. News editors, reporters, television commentators
10. School guidance personnel, psychologists
11. Foreign ambassadors
12. College student-body leaders
13. Social workers
14. Ministers and Biblical scholars
15. Ex-convicts, wardens, guards, parole officers
16. Artists, musicians
17. Song writers and publishers

18. Ships' officers, sailors

19. Play directors, producers

20. Filmmakers

D. Field trips

1. Courts, jury trials

2. State legislatures

3. City meetings, e.g., zoning boards

4. Interest groups, e.g., CORE, NAACP, Urban League

5. Storefront law offices

6. Rehabilitation centers

7. Drug centers

8. Films

9. Police stations

10. Military establishments

11. Juvenile detention centers

IV. LEARNING ACTIVITIES

A. Class activities

1. Activities for Objective A. The student will investigate principles that describe the individual and the state in their relationship to law and justice.

a. Gather data from several sources describing each of the following: the state, the individual, law, justice. Use the following sources for each description: dictionary, social studies encyclopedia or dictionary, nonfiction book, contemporary protest literature.

b. After bringing to class newspaper clippings about court decisions, classify each as a breach of criminal, civil, military or other type of law. Discuss the justice for individuals involved, according to each type of law.

c. Gather data on aspects of nautical codes used in several historical periods. For each period selected, describe the individual sailor's legal position and responsibility to the nautical code in force. (See film: *The Trial of Billy Budd, Sailor.)

d. Having read a play which deals with conflicts between the individual and the state (e.g., Antigone, The Crucible, Enemy of the People, Barefoot in Athens), prepare a class presentation using media to show the relevancy of the selection to contemporary society (e.g., play appropriate parts of contemporary songs between scenes or as background to action; display posters, album covers as background; project slides, headlines or photographs of current events at appropriate times). Follow up the play with a parody relevant to contemporary society.

e. Having investigated definitions and past and present usage of the terms justice and freedom (see O.E.D. and Great Books Syntopicon), distinguish between the terms. React to their use in films such as Profiles in Courage: Taft, Robert A.; Criminal Justice in the United States; Price of Freedom; Make Mine Freedom; Our Living Declaration of Independence; Justice, Liberty and Law; With Liberty and Justice for All; What Liberty and Justice Means; Due Process of Law Denied (The Ox-Bow Incident).

f. Compare concepts of justice in early law codes to contemporary concepts of justice.

(1) The Babylonian Code of Hammurabi (c. 2100 B.C.):
   (a) "If a man has accused a man and has charged him with manslaughter and then has not proved [it against] him, his accuser shall be put to death."
   (b) "If a man has broken into a house, they shall put him to death and hang him before the breach which he has made."

(2) The Koran (c. 600 A.D.)
"Nations which have preceded you have been wiped off the face of the earth, for the one reason only, that they imposed punishment upon the poor and relaxed the laws in favor of the rich."

(3) Twelve Tables (451-450 B.C. Rome)
Law I. Sons shall be under the jurisdiction of the father.
Law II. Sons shall not possess any property while the father is alive.
Law III. Parents shall have the right to sell their children thrice, and that shall be their authority.

(4) Roman Law (2nd century)
". . . slaves who have been placed in chains by their masters, or have been branded, or have been subjected to torture for some offence and convicted, or have been delivered up to fight with others or with wild beasts, or to contend with gladiators, or have been thrown into prison and have afterwards been manumitted by the same, or by another master, shall become free, and belong to the same class as that of enemies who have surrendered at discretion."
(Films: Ancient World Inheritance; Ancient Mesapotamia.)

g. Having arrived at a definition of justice through investigation of several sources, your own wisdom, and discussion with classmates, apply your understanding of the term to discuss the following:

(1) Is the purpose of punishment for a crime to achieve justice?
(2) Does the law generally provide justice for the victim of a crime who has received material or personal injury?
(3) Does justice have priority over considerations of order and peace?
(4) Is maintaining order more important than achieving justice?
(5) Is civil disobedience a desirable or effective way to redress current wrongs in our society, such as racial inequality or commitment to war?
(6) What is the moral responsibility of the citizen to resist laws or orders which are unjust?
(7) In protesting against social ills, is violence ever justified?

h. Having read "Civil Disobedience," compare the following statements:

(1) "We should be men first, and subjects afterwards." Thoreau, 1849

(2) "In no sense do I advocate evading or defying the law, as would the rabid segregationist. That would lead to anarchy. One who breaks an unjust law must do so openly, lovingly, and with a willingness to accept the penalty." King, "Letter from Birmingham Jail," 1963

i. In Where Do We Go from Here: Chaos or Community? Martin Luther King states: "Power, properly understood, is the ability to achieve purpose. It is the strength required to bring about social, political or economic changes. In this sense power is not only desirable but necessary in order to implement the demands of love and justice." Interpret the use of the word power in this and the following quotations and the relationship of this concept to law and justice:

(1) ". . . a chaplain is the minister of the Prince of Peace serving in the host of the God of War--Mars. . . too he lends the sanction of the religion of the meek to that which practically is the abrogation of everything but brute force." (Billy Budd)

(2) "All any of us really want any more is power. We'd buck the pack if we dared. We don't, so we use it; we trick it to help us in our own little killings." (Ox-Bow Incident)

(3) "We'll perish terribly if we force law/and try to cross the royal vote and power./ And that since we are subject to strong power/ we must hear these orders, or any that may be worse. . . for in these things I am forced, and shall obey the men in power./ I know that wild and futile action makes no sense." (Ismene in Antigone)

(4) "Your brother has power on his side. Oh, yes, right--right. What is the use of having right on your side if you have not might?" (Mrs. Stockmann in An Enemy of the People)

j. Synthesize the ideas contained in the following statements about law from the past to the present:

(1) "There is a written and unwritten law. The one by which we regulate our Constitutions in our cities is the written law; that which arises from custom is the unwritten law." (Dionysius of Halicarnassus, 5th cent. B.C.)

(2) "The precepts of the law are these: to live honorably, to injure no other man, to render to every man his due." (Justinian, 6th cent. A.D.)

(3) "Law: an ordinance of reason for the common good, made by him who has care of the community." (St. Thomas Aquinas, Summa Theologica, 1258-1264)

(4) "The state of nature has a law of nature to govern it, which obliges everyone: and reason, which is that law, teaches all mankind who will but consult it, that, being all equal and independent, no one ought to harm another in his life, health, liberty or possessions." (John Locke, Two Treatises on Government, 1690)

(5) "With children use force, with men reason; such is the natural order of things. The wise man requires no law." (Rousseau, 1762)

(6) "No laws are binding on the human subject which assault the body or violate the conscience." (Sir William Blackstone, 1765)

(7) "Let me not be understood as saying that there are no bad laws, or that grievances may not arise for the redress of which no legal provisions have been made. I mean to say no such thing. But I do mean to say that although bad laws, if they exist, should be repealed as soon as possible, still, while they continue in force, for the sake of examples they should be religiously observed." (Lincoln, 1837)

(8) "When men are pure, laws are useless; when men are corrupt, laws are broken." (Disraeli)

(9) "We should be men first, and subjects afterward." (Thoreau, 1849)

(10) "A man who has realized his manhood, who fears only God, will fear no one else. Man-made laws are not necessarily binding on him." (Gandhi)

(11) "The life of the law has not been logic; it has been experience. The felt necessities of the time, the prevalent moral and political theories, intuitions of public policy, avowed or unconscious, even the prejudices which judges share with their fellow men, have had a good deal more to do than the syllogism in determining the rules by which men should be governed." (Justice Oliver Wendell Holmes)

(12) "Law is born of despair of human nature." (Ortega y Gasset)

(13) "The law, in its majestic equality, forbids the rich as well as the poor to sleep under bridges." (Anatole France)

(14) "In the whole history of law and order the longest step forward was taken by primitive man when, as if by common consent, the tribe sat down in a circle and allowed only one man to speak at a time. An accused who is shouted down has no rights whatsoever." (Curtis Bok, 1954)

(15) "A law is unjust if it is inflicted on a minority that, as a result of being denied the right to vote, had no part in enacting or devising the law." (Martin Luther King, "Letter from Birmingham Jail," 1963)

(16) "Hitler had the most efficient system of law and order I've ever seen. He happened to have been a fascist. He did not have justice coupled with his law and order." (Stokley Carmichael, Black Power, 1967)

(17) "Effective law enforcement, moreover, is just the beginning. We should not delude ourselves. Punishment is not prevention. History offers cold comfort to those who think grievance and despair can be subdued by force." (Robert Kennedy, To Seek a Newer World, 1967)

(18) "Law is supposed to be a codification of those lasting human values which a people agree on. 'Thou shalt not kill' is such a law. . . But law in the corporate state is something very different from a codification of values." (Reich, The Greening of America, 1970)

k. Synthesize the ideas about justice contained in the following statements and compare them to your own.

(1) "If a man destroy the eye of another man, they shall destroy his eye." (Code of Hammurabi, c. 2100 B.C.)

(2) "Mankind censures injustice, fearing that they may be victims of it and not because they shrink from committing it." (Plato, The Republic, c. 344 B.C.)

(3) ". . . Man, when perfected, is the best of animals, but when separated from law and justice, he is the worst; since armed injustice is the more dangerous, and he is equipped at birth with arms, meant to be used by intelligence and virtue, which he may use for the worst ends." (Aristotle, Politics)

(4) "Only the just man enjoys peace of mind." (Epicurus)

(5) "The world rests on three things: justice, truth, and peace. The three are really one, for when justice is done, truth prevails and peace is established." (Talmud, Taanit, 4,2)

(6) "To none will we sell, to none deny or delay, right or justice." (Magna Carta, 1215 A.D.)

(7) "Where there is no common power, there is no law; where no law, no injustice." (Hobbes, Leviathan, 1651)

(8) "Justice discards party, friendship, and kindred; and is therefore represented as blind." (Joseph Addison, The Spectator)

(9) "Revenge is a kind of wild justice, which the more man's nature runs to, the more ought law to weed it out." (Francis Bacon)

(10) "Under a government which imprisons any unjustly, the true place for a just man is also a prison." (Thoreau, "Civil Disobedience," 1849)

(11) "Justice is truth in action." (Disraeli, 1851)

(12) "We who seek justice will have to do justice to others." (Gandhi)

(13) "It is the spirit and not the form of law that keeps justice alive." (Earl Warren, 1955)

(14) "The white liberal must see that the Negro needs not only love but also justice. . . Love that does not satisfy justice is no love at all. It is merely a sentimental affection, little more than what one would have for a pet. Love at its best is justice concretized." (Martin Luther King, 1967)

(15) "Justice is the essence of civilization, and when law and order is imposed upon a basically unjust situation there is bound to be a clash, sooner or later, between law and order. . . and those forces whose cry and need for justice makes them unable to maintain a real respect for law and order." (Ossie Davis, The Black Hero, 1970)

1. Synthesize the ideas about the individual contained in the following statements, and compare them to your own:

   (1) "But freedom of men under government is to have a standing rule to live by, common to every one of that society, and made by the legislative power erected in it. A liberty to follow my own will in all things where that rule prescribes not, not to be subject to the inconstant, uncertain, unknown, arbitrary will of another man, as freedom of nature is to be under no other restraint but the law of Nature." (John Locke, Two Treatises on Government, 1690)

   (2) "I am different from all the men I have seen. If I am not better, at least I am different." (Rousseau)

   (3) ". . . the person of the meanest citizen is as sacred and inviolate as that of the leading governor." (Rousseau, The Social Contract, 1762)

   (4) "Any man more right than his neighbor constitutes a majority of one." (Thoreau, "Civil Disobedience," 1849)

   (5) "If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him to step to the music which he hears, however measured or far away." (Thoreau, Walden, 1854)

   (6) ". . . the sole end for which mankind are warranted, individually or collectively, in interfering with the liberty of action of any of their number, is self-protection." (John Stuart Mill, 1859)

   (7) "It was only one life. What is one life in the affairs of state?" (Benito Mussolini, 1931)

   (8) "I believe in individualism. . . up to the point where the individualist starts to operate at the expense of society." (F. D. Roosevelt, Acceptance Speech, Democratic National Convention, 1936)

   (9) "Since law is a command seeking to control my behavior in some particular way, I must judge that conformity for myself as the test of its ethical adequacy. . . I make law legal, so to say by giving to its operation the consent of my conscience." (Harold Laski, "The Case for Disobedience.")

(10) "The community cannot prosper without permitting, nay encouraging, the far-reaching exercise of individual freedom; the individual cannot be safe without permitting, nay supporting, the far-reaching exercise of authority by the state." (Henry Steele Commager, Freedom, Loyalty, Dissent, 1954)

(11) "I submit that an individual who breaks a law that conscience tells him is unjust, and who willingly accepts the penalty of imprisonment in order to arouse the conscience of the community over its injustice, is in reality expressing the highest respect for the law." (Martin Luther King, "Letter from Birmingham Jail," 1963)

(12) "Each time a man stands up for an ideal, or acts to improve the lot of others, or strikes out against injustice he sends forth a tiny ripple of hope, and crossing each other from a million different centers of energy and daring, those ripples build a current that can sweep down the mightiest walls of oppression and resistance." (Robert Kennedy, To Seek a Newer World, 1967)

m. Synthesize the ideas about the state contained in the following statements and compare them to your own:

(1) ". . . the state is by nature clearly prior to the family and to the individual, since the whole is of necessity prior to the part; for example, if the whole body be destroyed, there will be no foot or hand." (Aristotle, Politics, 384-322 B.C.)

(2) "A prince. . . should seem to be all mercy, faith, integrity, humanity, and religion. . . Everybody sees what you appear to be, few feel what you are, and those few will not dare to oppose themselves to the many, who have the majesty of the state to oppose them; and in the actions of men, and especially of princes, from which there is no appeal, the end justifies the means." (Machiavelli, 1513)

(3) "The last end of the state is not to dominate men, nor to restrain them by fear; rather it is so to free each man from fear that he may live and act with full security and without injury to himself or his neighbor. The end of the state. . . is not to make rational beings into brute beasts and machines. It is to enable their bodies and their minds to function safely. It is to lead men to live by, and to exercise a free reason; that they may not waste their strength in hatred, anger, and guile, nor act unfairly toward one another. Thus the end of the state is really liberty." (Spinoza, 1670)

(4) "There will never be a really free and enlightened State until the State comes to recognize the individual as a higher and independent power, from which all its own power and authority are derived, and treats him accordingly." (Thoreau, "Civil Disobedience," 1849)

(5) "No state. . . is ever firmly grounded that has not. . . won the consent of its members to its action." (Laski, 1919)

(6) "Administration wants the best for everybody, and all that it asks is that individuals conform their lives to the framework established by the state." (Reich, The Greening of America, 1970)

n. From a variety of sources compile a notebook of statements which describe relationships between the individual, the state, law, and justice. Identify the author of each statement with relevant facts about his life. In small groups, propose and defend reasons for these statements being applicable or inapplicable to contemporary society.

o. Having investigated principles of obligations between the state and the individual, formulate a hypothesis about obligations between you and the state.

p. Discuss critically the meaning of the phrase "liberty and justice for all" in the Pledge of Allegiance. Investigate its historical background and compare this to contemporary connotations of the words.

q. After gathering biographical data on figures such as Socrates, Christ, William Wordsworth, William Butler Yeats, Mahatma Gandhi, or contemporary figures, defend or refute the psychological theory that one's chronological age is the strongest factor in determining radical or conservative attitudes toward laws and the state.

2. Activities for Objective B. The student will examine differing attitudes toward law and justice in selected literature and in contemporary media.

a. Having examined several selections containing differing attitudes toward law and justice (e.g., those by Thoreau, Laski, King, Rousseau, Hobbes, Carmichael, Gandhi, Locke, Mill, and Reich), identify the statement below which is closest to the views of the author:

(1) Man's desire for power and his abuse of it require a strong authoritarian government.
(2) Man is best governed by the least government.

Cite evidence from the selection for your answer.

b. Cite examples that illustrate any differences between Laski's concept of law as tempered by the individual's conscience and Dickinson's concept of law as promulgated by sovereignty.

c. Having investigated Gandhi's beliefs about law and justice, examine statements by him for their relevancy to your relationship as an individual to the state: (See p. 701, Western Literature: Themes)

(1) "I refuse to suspect human nature. It will, is bound to, respond to any noble and friendly action."
(2) "Knowledge which stops at the head and does not penetrate into the heart is of but little use in the critical times of living experience."
(3) "We who seek justice will have to do justice to others."
(4) "Means are not to be distinguished from ends. If violent means are used there will be a bad result. . . The terms are convertible. No good act can produce an evil result. Evil means, even for a good end, produce evil results."

d. Examine attitudes toward law the individual implied in these speeches in Act III of The Crucible:

(1) Parris: "He's come to overthrow the court, Your Honor."
(2) Hale: "Is every defense an attack on the court?"
(3) Danforth: ". . . you must understand, sir, that a person is either with this court or he must be counted against it...

e. Find characters in The Ox-Bow Incident with views similar to those expressed by characters in "Five in Judgment" (Ways of Justice). Identify characters who are swayed by mob psychology.

(1) Salesman: "It's not my affair. I'm not a citizen of this community."
(2) Danny: "That's crazy, we didn't do anythin' to that girl." Mack: "Yeah, but try to tell this bunch that."
(3) Bill: "I'll keep this as evidence." Roy: "Evidence? Who's gonna need evidence?"
(4) Bill: "Sally! What do ya think you're doin'? You playin' nursemaid to those murderers!?" Sally: "Please wait for Sheriff Williams!"
(5) Sally: (yelling at Paul) "Paul. You've got ta do somethin'! Ya got ta!" Paul: "I can't do anything. They're angry. . . I'm an old man. . ."

f. In selected literature examine past and present relationships of black Americans to law and justice. For example:

(1) Charlie: "We're cheating them. And they know we're cheating them. How long do you expect them to stand for it?" Old Captain: "As long as they're Nigras." Charlie: "But how long before they start a-raring up on their hind legs and saying, 'Enough, white folks. Now that's enough! Now, either you start treating me like I'm somebody in this world or I'll blow your brains out.'" (from Purlie Victorious in Davis' "The Wonderful World of Law and Order," The Black Hero. (See film* Gone Are the Days)

(2) Charlie: "I didn't think it would do any harm if they went to school together. That's all. . . Well, they do it up North. . . this is the law of the land."
Old Captain: "Never mind the law, boy."

(3) "You are right," said Dr. Crown diplomatically to Ralph P. Chandler."But in the back of his head was. . . that separate justice of the South where his people sat on trial but the whites were judge and jury forever; and all the segregated Jim Crow things that America gave Negroes that were never equal to the things she gave the whites." (Hughes' "Professor," The Black Hero)

(4) "If there is a principle of right in the world, which finally prevails, and I believe that there is; if there is a merciful but justice-loving God in heaven, and I believe that there is, we shall win; for we have right on our side, while those who oppose us can defend themselves by nothing in the moral law." (James Weldon Johnson's "Aboard Ship," The Black Hero)

(5) "That Justice is a blind goddess
Is a thing to which we black are wise:
Her bandage hides two festering sores
That once perhaps were eyes."
(Hughes, Ways of Justice)

g. Prepare a program of reviews of contemporary books, films, music, and art (e.g., mock television interviews in the style of Rex Reed, Judith Crist, Ilene Saarinen) showing differing attitudes toward law and justice.

h. Select people (or characters) appearing in television programs who show differing attitudes toward law and justice (e.g., William F. Buckley, All in the Family, Mod Squad, The Bold Ones, Phil Donahue, The Fugitive, Smith Family, Wild, Wild West, Room 222, Men at Law). Gather evidence from the actions and dialogue to prove that each holds a particular attitude.

i. Compare and contrast these attitudes toward disobedience to the authority of the state:

(1) "They only can force me who obey a higher law than I." (Thoreau, "Civil Disobedience")

(2) "I do know that injustice and disobedience to a better, whether God or man, is evil and dishonourable." (Socrates in The Apology)
(3) "I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man." (Thomas Jefferson)
(4) "Never will I approve of one who breaks and violates the law, or would dictate / To those who rule. Lawful authority must be obeyed in all things great or small / Just and unjust alike." (Creon in Antigone)

j. Having read The Crucible, interpret the meaning of the word justice in Proctor's speech in Act Two: "Oh, Elizabeth, your justice would freeze beer!" Discuss whether Proctor's attitude toward justice was changed by the end of the play.

k. Having read The Crucible, interpret the differing attitudes of the speaker toward law and justice in the following exchange in Act III:

(1) Hale: ". . . I dare not take a life without there be a proof so immaculate no slightest qualm of conscience may doubt it."
Danforth: "Mr. Hale, you surely do not doubt my justice."
(2) Danforth: ". . . If retaliation is your fear, know this -- I should hang ten thousand that dared to rise against the law, and an ocean of salt tears could not melt the resolution of the statutes."

l. Having read Sophocles' Antigone, interpret the selection by discussing questions such as these:

(1) Does Sophocles believe that the laws of the state should be obeyed under all circumstances?
(2) According to Sophocles, who determines whether a crime against the state has been committed -- the people or the ruler? (See ll. 715-722).

m. Analyze the analogy made by Creon in Antigone when he compares a citizen's obedience to the state to a child's obedience to a wise father. Suggest reasons for Creon's statement by referring to the play, especially in the Third Ode, Antistrophe II, 2: 645-58, including: "If I breed / Rebellion in the house then it is certain? There'll be no lack of rebels out-of-doors / No man can rule a city uprightly / who is not just in ruling his own household."

n. Contrast the attitudes of Creon, Antigone and the Chorus toward obedience to the state. Find passages to support these differing attitudes.

o. After reading Ibsen's An Enemy of the People, estimate the justice of Peter Stockmann's indictment of Dr. Stockmann as an "enemy to our community":

(1) "You [Dr. Stockmann] are an extraordinarily independent man, Thomas. Have you given no thought to the consequences this may have for yourself?"
(2) "You [Dr. Stockmann] have a restless, pugnacious, rebellious disposition. And then there is that disastrous propensity of yours to want to write about every sort of possible and impossible thing."
(3) "You [Dr. Stockmann] complain of the authorities, you even complain of the government -- you are always pulling them to pieces; you insist that you have been neglected and persecuted."
(4) "You [Dr. Stockmann] want to pick a quarrel with your superiors -- an old habit of yours. You cannot put up with any authority over you. You look askance at any one who occupies a superior official position; you regard him as a personal enemy. . ."

p. Interpret and contrast the viewpoints concerning the individual's relationship to the state revealed in the following exchanges from Ibsen's An Enemy of the People.

(1) Peter Stockmann: "As an officer under the Committee, you have no right to any individual opinion."
Dr. Stockmann: "I intend to be free to express my opinion on any subject under the sun."

Peter: "As you please -- but do not on any subject concerning the Baths. That we forbid."
Dr. Stockmann: "And if I do not -- obey?"

(2) Dr. Stockmann: "And this is what this slavery can bring upon a free, honorable man! Isn't it horrible, Katherine?"
Mrs. Stockmann: "Yes, it is sinful to treat you so, it is perfectly true. But, good heavens, one has to put up with so much injustice in this world."

(3) Mrs. Stockmann: "But, dear Thomas, your brother has power on his side."
Dr. Stockmann: "Yes, but I have right on mine, I tell you."
Mrs. Stockmann: "Oh yes, right, right. What is the use of having right on your side if you have not might?"

q. Distinguish between the men's and the women's views of justice in Glaspell's short drama Trifles (Encounters: Themes). Suggest reasons for their differing views after examining such speeches as:

(1) County Attorney: "For that matter, a sheriff's wife is married to the law. Ever think of it that way, Mrs. Peters?"
Mrs. Peters: "Not -- just that way."
(2) Mrs. Peters: "The law has got to punish crime, Mrs. Hale."
Mrs. Hale: "I wish you'd seen Minnie Foster when she wore a white dress with blue ribbons . . . Oh, I wish I'd come over here once in a while! That was a crime! That was a crime! Who's going to punish that?"

r. After identifying the characters in Billy Budd that each quotation below depicts, in a series of character sketches contrast the differing attitudes toward law and justice:

(1) "But tho' a conscientious disciplinarian he was no lover of authority for mere authority's sake." (Captain Vere)
(2) "Years, and those experiences which befall certain shrewder men subordinated life-long to the will of superiors, had developed. . . the pithy guarded cynicism that was his leading characteristic." (Dansker)

(3) ". . . something even in the official's self-possessed and somewhat ostentatious manner . . . strangely reminded him (Capt. Vere) of a bandsman, a perjurous witness in a capital case before a court martial." (Claggart)

(4) "As to his enforced enlistment, that he seemed to take pretty much as he was wont to take any vicissitude of weather. Like the animals . . . he was, without knowing it. . . practically a fatalist." (Billy Budd)

(5) ". . . the worthy man lifted not a finger to avert the doom of such a martyr to martial disciplines. So to do would. . . also have been an audacious transgression of the bounds of his function, one as exactly prescribed to him by military law as that of the boatswain or any other naval officer." (Chaplain)

s. Interpret the following phrases in Captain Vere's speech in Chapter 22 of Billy Budd: "natural justice," "natural free-agents," "military duty," "private conscience." In small groups, discuss contemporary synonyms for these words.

t. After comparing the following descriptions of the abstract concept of justice and an individual's relationship to this ideal, write your personal explanation of this relationship.

(1) Captain Vere's speech, Chapter 22, Billy Budd
(2) Davies' explanation, Chapter 2, The Ox-Bow Incident
(3) King's explanation "Letter from Birmingham Jail," Rebels and Regulars
(4) Dr. Stockmann's speeches in An Enemy of the People

u. Estimate the "justice" of war in a series of war poems (e.g., "Six War Poems," American Literature: Themes, pp. 444-451). Describe the "justice" (1) to the civilians of a besieged country, (2) to the soldiers.

v. After interpreting the following statement by Martin Luther King, apply it to other selections, such as Antigone, Billy Budd, The Ox-Bow Incident, The Crucible: "Man-made laws assure justice, but a higher law produces love."

w. In selected literature, analyze characters who are in positions of authority, with power to enforce existing laws. Interpret each leader's

(1) personal interpretation of "justice"
(2) sense of moral responsibility
(3) philosophy of life
(4) humaneness
(5) flexibility or inflexibility

(e.g., Captain Graveling and Captain Vere in Billy Budd; Creon in Antigone; Davies and Winder in Ox-Bow Incident; Danforth in The Crucible; Peter Stockmann in An Enemy of the People).

x. Prepare a program of contemporary music which illustrates principles describing the individual and the state in relationship to law and justice. Compare and contrast these principles to those found in selected literature (e.g., The Ox-Bow Incident, Billy Budd, The Crucible, "Civil Disobedience").

y. Having read such selections as Antigone, The Crucible, The Ox-Bow Incident, propose and defend reasons for each author's agreeing or disagreeing with Aristotle's statement: ". . . justice is the bond of men in states, for the administration of justice. . . is the principles of order in political society."

z. Discuss critically Hale's attitude toward law and justice in The Crucible (1) when he says "I denounce these proceedings. I quit this court." (end of Act III) (2) when he returned to the court in Act IV.

aa. Having read The Crucible, discuss critically Miller's exposition on witchcraft and politics which he includes immediately after Hale's entrance in Act I. Propose reasons for his sentence: "A political policy is equated with moral right, and opposition to it with diabolical malevolence."

bb. Discuss critically the implications about law and justice in the following speech in Act III of The Crucible: Giles: ". . . If Jacob hangs for a witch he forfeit up his property -- that's law! And there is none but Putnam with the coin to buy so great a piece. This man is killing his neighbors for their land."

cc. Discover the principles held by each of the following that describes his or her attitude toward law and justice: Creon's and Antigone's in Antigone; Billy Budd's and Captain Vere's in Billy Budd; Proctor's and Danforth's in The Crucible; Davies' and Tetley's in The Ox-Bow Incident. Cite evidence for each principle.

dd. Discuss critically the following critique of justice in America by Dr. Martin Luther King in Where Do We Go from Here: Chaos or Community? "The majority of white Americans. . . believe that American society is essentially hospitable to fair play and to steady growth toward a middle-class Utopia embodying racial harmony. But unfortunately this is a fantasy of self-deception and comfortable vanity." Find articles in recent magazines that conform or refute this critique.

3. Activities for Objective C. Having investigated principles that describe the individual and the state in their relationship to law and justice, the student will analyze, in selected literature, reasons for civil disobedience.

a. Investigate and describe contemporary figures who have practiced civil disobedience because they seem to have followed Harold Laski's dictum: "Since law is a command seeking to control my behavior in some particular way, I must judge that conformity for myself as the test of its ethical adequacy. . . I make law legal, so to say, by giving to its operation the consent of my conscience (in "The Case for Disobedience," Contemporary Moral Issues, p. 26). Incorporate into your description direct quotes by these figures.

b. Having viewed the sound filmstrip "Protest Writing in America," classify examples of protest writing in the filmstrip according to purpose, e.g., a protest against (1) unfair laws, (2) materialism, (3) unjust treatment of human beings, (4) corruption in government, (5) industries producing inferior products. Find analogies in contemporary protest writing.

c. After examining a series of protest war poems (e.g., "Six War Poems," American Literature: Themes, pp. 444-451; Poems of Protest Old and New), compile a list of reasons why these poets consider war a moral injustice.

d. Prepare a psychological study of the following characters, with an interpretation of their motives for acting as they did in a situation involving a clash between society's codes and moral responsibility:

(1) Croft, Gerald, Davies, Tetley in The Ox-Bow Incident
(2) Creon, Antigone, Haemon in Antigone
(3) Hale, Proctor, Danforth in The Crucible
(4) Peter, Dr. Stockmann in An Enemy of the People

(See film Due Process of Law Denied from The Ox-Bow Incident.)

e. Having read Plato's Apology, analyze the reasons for Socrates' devotion to challenging ignorance and corruption in government at the risk of his life. (See film Classical Greece: Plato's Apology.)

f. After examining literature that deals with mutiny (e.g., Billy Budd, The Caine Mutiny, Mutiny on the Bounty, Twilight of the Gods), compare grievances and motivations of the various groups of mutineers.

g. Interpret the term "private conscience" in works such as Billy Budd, Antigone, An Enemy of the People, The Ox-Bow Incident, Thoreau's "Civil Disobedience," Laski's "The Case for Disobedience" as a reason for either questioning of the law or overt civil disobedience. For example:

(1) "I make law legal, so to say, by giving to its operation the consent of my conscience." (Laski)
(2) "But tell me whether or not, occupying the position we do, private conscience should not yield to that imperial one formulated in the code under which alone we officially proceed?" (Captain Vere, Billy Budd)
(3) "Must the citizen even for a moment, or in the least degree, resign his conscience to the legislator?" (Thoreau)
(4) "Who the devil cares whether there is any risk or not? What I am doing, I am doing in the name of truth and for the sake of my conscience." (Dr. Stockmann, An Enemy of the People)

h. Having read The Crucible, analyze Proctor's reasons for attempting to defy the court.

i. Having read "Civil Disobedience" and investigated sources describing the incident leading to Thoreau's writing it, analyze Thoreau's reasons for refusing to pay his tax.

j. Analyze Antigone's reasons for defying Creon. Find evidence in the play to support your views.

k. Discuss critically the reasons for civil disobedience implied by Machiavelli in this passage from The Prince: ". . . men change masters willingly, hoping to better themselves; and this belief makes them take arms against their rulers, in which they are deceived as experience later proves that they have gone from bad to worse."

l. Discuss critically the reasons for rebellion in this passage from Hobbes' Leviathan: "And as to rebellion in particular against monarchy; one of the most frequent causes of it, is the reading of the books of policy, and histories of the ancient Greeks, and Romans. . . because the Greek and Latin writers. . . make it lawful, and laudable, for any man to do so; provided, before he do it, he call him tyrant."

m. Discuss critically the following questions:

(1) According to Sophocles, is Antigone's rebellion a result of her father's sin, her willfulness, or Creon's tyranny?
(2) Which of the following passages is most relevant to the cause of Antigone's rebellion?

Creon: "She [Antigone] is the only one in all the city I have found disobedient. . . I will kill her." ll. 640-643

Creon: "My own stubborn ways have borne bitter fruit." l. 1219

Antigone: "How savagely impious men use me,/ For keeping a law that is holy." ll. 914-915

Antigone: ". . .Nor could I think a decree of yours/ -- a man's -- could override the laws of Heaven/Unwritten and unchanging." ll. 442-444

Antigone: "My father's sin! There is the source of all my anguish!" l. 836

Chorus: "Too bold, too reckless, you [Antigone] affronted/Justice. Now that awful power takes terrible vengeance, O my child./For some old sin you make atonement." ll. 831-848

Chorus: ". . . the cause/lies only in his [Creon's] blind error." ll. 1212-1213

4. Activities for Objective D. Having analyzed reasons for civil disobedience, the student will compare methods and effects of attempts to achieve justice.

   a. Investigate the use of Thoreau's "Civil Disobedience" as (1) a textbook for Gandhi's technique of passive resistance, (2) a guide to the British Labour Party, and (3) inspiration for resistance to the Nazis in Europe.

   b. After reading essays on civil disobedience, make a list of the effects the authors foresee in attempts to achieve justice (e.g., Thoreau, Laski, Dickinson, King. See film "I Have a Dream. . ." The Life of Martin Luther King).

   c. Cite evidence from a literary work that the author believes or does not believe that violence is justified in achieving justice (e.g., The Ox-Bow Incident, Soul on Ice, Where Do We Go from Here? Confessions of Nat Turner, Manchild in the Promised Land, "Manuel" in Ways of Justice).

   d. Having investigated the use of the term "civil disobedience" by Thoreau, Gandhi, Martin Luther King, and others distinguish between civil disobedience and violent protest.

   e. After investigating King's theory of "nonviolent direct action," compare the methods he outlines for achieving justice to those proposed by Gandhi. (See Roche's "A Meeting with Gandhi," Western Literature: Themes, p. 700 or Thoreau in "Civil Disobedience.")

f. Harold Laski states that "men in general are so accustomed to obey that their departure from the normal canons of political behavior is always an index to grave disease in the state" (in "The Case for Disobedience," Contemporary Moral Issues). Relate to this reason for civil disobedience Martin Luther King's analysis of methods and effects of blacks attempting to achieve justice: "Nonviolent coercion always brings tension to the surface. . . Society needs nonviolent gadflies to bring its tensions into the open and force its citizens to confront the ugliness of their prejudices and the tragedy of their racism" (in Where Do We Go from Here: Chaos or Community?).

g. After examining methods and effects of individual attempts to defy convention, distinguish between these attempts and individual attempts to defy the state (e.g., films Anna Karenina, Billy Mitchell).

h. Having analyzed reasons for civil disobedience in selected literature, compare the methods and effects of attempts to achieve justice by such people as Socrates, Thoreau, Gandhi, Martin Luther King, Captain Vere in Billy Budd, Davies in The Ox-Bow Incident, Proctor in The Crucible.

i. Compare the methods and effects used by dictators to control individuals who tried to protest (e.g., Hitler, Caesar, Mussolini. See films: Hitler, Adolph; Mussolini, Benito; Assassination of Julius Caesar).

j. Having read a satirical selection which suggests a method to achieve justice for poor people (e.g., "A Modest Proposal," Western Literature: Themes, p. 710), compare and contrast this use of satire to contemporary satires which deal with the same subject (e.g., "The Welfare of the People," Montage, p. 320; song "Welfare Cadillac").

k. Compare the nature of the disillusionment and eventual suicide of fictional characters or real persons who have despaired of achieving an ideal justice (e.g., the Savage in Brave New World, Haemon in Antigone, Gerald in Ox-Bow Incident, immolation of monks protesting the Vietnam war).

l. After reading Billy Budd, The Ox-Bow Incident, "Trials at Salem," (American Literature: Themes, p. 399) or "A Hanging" (Ways of Justice, p. 87), compare the effects of the hangings (1) on "authorities" attempting to achieve justice, (2) on the observers in the stories, (3) on the reader.

m. After investigating theories of mob psychology, analyze in selected literature and news sources the methods and effects of mob "justice"; e.g., The Ox-Bow Incident, To Kill a Mockingbird, Huckleberry Finn, An Enemy of the People, "Trials at Salem" (American Literature: Themes, p. 399), "Five in Judgment" (Ways of Justice), "Manuel" (Ways of Justice), 1965 Watts riots.

n. After analyzing procedures used by juries, estimate the fairness of a trial by jury. Study recent court cases as reported in newspapers and magazines and read selections such as Twelve Angry Men (Language and Reality), "Trials at Salem," (American Literature: Themes), Inherit the Wind, Perry Mason television series.

o. Having seen a short film which shows the individual being controlled by authority (e.g., "The Hand," "The Magician"), analyze the methods used to influence the individual to conform.

p. After examining this statement from Thoreau's "Civil Disobedience," deduce whether it would apply to such people as Thoreau, Antigone, Proctor in The Crucible, and Martin Luther King: ". . . a very few, as heroes, patriots, martyrs, reformers in the great sense, and men, serve the state with their consciences also, and so necessarily resist it for the most part; and they are commonly treated as enemies by it."

q. Having investigated the role of violence in social protest, discuss critically the question: Does the use of violence by one side justify the use of violence by the other in a conflict between the individual and the state? (See films: Slavery and Slave Resistance; Profiles in Courage: Underwood, Oscar W.)

r. Having investigated the background relating the McCarthy hearings to the writing of The Crucible, generalize about Miller's use of the drama to protest political "witch hunting."

s. After analyzing Antigone's reasons for disobeying the authority of the state, discuss critically her methods and the effects of her disobedience. Discuss whether her disobedience was justified.

t. By citing examples from news sources, propose reasons for the seeming contradiction in the following quotes on the effectiveness of lawmaking in achieving justice for a citizenry:

(1) ". . . no substantial fervor survives the formal signing of legislation. The recording of the law in itself is treated as the reality of the reform." (King, Where Do We Go from Here?)

(2) "Law is more than the words that put it on the books. . . more than any man, lawyer or judge, sheriff or jailer, who may represent it. True law, the code of justice is the conscience of society." (Davies in The Ox-Bow Incident)

u. Having investigated speech as a tool of social protest, prepare two persuasive speeches -- one for a proposal which would achieve justice at the price of your classmates' self-interest, and one for a proposal catering to their self-interest at the price of injustice for others. Ask the students to vote for each proposal, and discuss critically the results. (See films: Oral Communication: Effective Persuasion; Speech and Protest: Propaganda Techniques; Public Opinion).

v. Having seen a short film such as the cartoon "A Place in the Sun," in which individuals appear to be conflicting over the issue of equal justice, discuss critically their methods and effects. Suggest analogies from contemporary society.

5. Activities for Objective E. The student will generalize from data about the interaction of the arts and social protests.

   a. Investigate depictions of law enforcement officers in contemporary films and related media (e.g., Dick Tracy comics, television's The Smith Family, FBI, film Strawberry Statement).

   b. Having become familiar with humorous selections which protest injustices (e.g., Davis' "The Wonderful World of Law and Order" in The Black Hero; Yvetshenko's "Humor," Western Literature: Themes, p. 636; album Dick Gregory in Living Black and White; films Rogers, Will and *Gone Are the Days), prove or disprove the statement below in relation to the interaction between the arts and social protest: Humor is a safe weapon for individuals to use against the state.

   c. Compare the methods and effects of literary characters who try to right wrongs by themselves (e.g., Hamlet, Don Quixote).

   d. Having read several examples of poetry protesting against tyranny or war (e.g., "Dulce et decorum est," "Responsibility: the Pilots Who Destroyed Germany," "The Unknown Citizen," Western Literature: Themes), discuss critically this position: the poet will protest when human dignity is threatened.

   e. Having seen a film about writers who used their art as social protest (e.g., Literature of America: the Novel of the 20th Century; Mark Twain's America, Part 2; Arrowsmith; Due Process of the Law Denied (The Ox-Bow Incident); *Lower Depths), discuss critically the interaction between literature and social protest.

6. Activities for Objective F. By citing evidence from selected literature and contemporary media, the student will discuss critically the possibility of achieving a perfect justice through mutually satisfying relationships of the individual and the state.

   a. In Utopian literature, investigate the system of law and order created for that fictional society. Propose remedies for regulations that seem to you unfair or arbitrary (e.g., Plato's The Republic, More's Utopia, Bellamy's Looking Backward, Skinner's Walden Two).

b. Having become familiar with the writings of selected authors, prepare to assume the role of one of them in answering questions about the possibility of achieving justice for the individual. Choose from a class-submitted list of questions. Using role-playing techniques, answer the questions by using direct quotations or paraphrases from the author's work (e.g., Thoreau, Laski, Dickinson, King, Carmichael, Socrates, Locke, Mill).

c. Working in small groups, prepare an outline of a model society in which "perfect" justice is achieved. Present and defend your plan to the large group.

d. Suggest specific changes in the law and in government that would improve the relationship between the state and you as an individual. Devise a method of achieving these changes in which you can or will be able to participate to bring about a mutually satisfying relationship.

e. Having read a satire such as Gulliver's Travels or Animal Farm (Western Literature: Themes, p. 654) in which relationships between individuals and the state are not mutually satisfying, analyze the reasons for this failure. Suggest changes that would bring about mutually satisfying relationships.

f. Having read Auden's poem "The Unknown Citizen" (Western Literature: Themes, p. 638), suggest ways to change the poem to show that the citizen and the state had a mutually satisfying relationship. Write a complementary poem about this ideal state.

g. Through role playing devise a method by which a small group (6-8) of people with varied backgrounds of race, religion, philosophies, and ages finds mutual satisfaction in achieving justice for the individual in his relationship to the state.

h. Having read Thoreau's "Civil Disobedience," suggest answers and propose reasons for the answers to his questions:

(1) "Can there not be a government in which majorities do not virtually decide right and wrong, but conscience?"
(2) "Unjust laws exist: should we be content to obey them, or shall we endeavor to amend them, and obey them until we have succeeded, or shall we transgress them at once?"

i. After reading King's Where Do We Go from Here: Chaos or Community? discuss critically his specific proposals for achieving a perfect justice for the blacks of America.

j. In small groups, infer from the following items the nature of social protests in our country:

(1) increase in the sale of campers or trailers
(2) increased production of literature by black authors
(3) organic gardens
(4) study of Eastern philosophies and religions
(5) communal living
(6) Afro hair cuts
(7) increasing frankness in language
(8) co-ed dormitories

Discuss critically possible future developments in these areas.

B. Optional activities

1. Activities for Objective A.

a. Make a time chart showing principles that describe the individual and the state in their relationship to law and justice. Indicate major events of each time period.

b. Having become familiar with the Bible and commentaries about it, describe principles expressed in it about law, justice, obedience, authority, and the individual. Cite evidence from the source to support each principle.

c. Having investigated principles that describe the individual and the state in their relationship to law and justice held by such men as Buddha, Socrates, Jesus, Moses, Robin Hood, Martin Luther King, Thoreau, Gandhi, Carmichael, prepare a skit, panel discussion, or symposium illustrating their principles for the class.

d. After investigating claims that Jefferson borrowed ideas about individual rights from John Locke which he used in the Declaration of Independence, cite evidence for these claims.

e. Investigate these features of the American judicial system:

(1) appointment of judges to federal and state positions
(2) selection of a jury
(3) defendant's rights
(4) procedures in a courtroom

f. Have a private interview with 10 members of the class and elicit their views on some subject such as hair length, students' rights to voice their opinions, etc. Write a list of "laws" that you believe to be equitable and representative of all 10 class members. Present them to the class for discussion.

g. Make a scrapbook, poster, or collage with magazine or newspaper pictures or original drawings to illustrate one of the following comments on the individual's relationship to law and justice.

Try to select drawings that express the message so well that no captions are needed:

(1) "We who seek justice will have to do justice to others." (Gandhi)
(2) "Passively to cooperate with an unjust system makes the oppressed as evil as the oppressors." (Martin Luther King)

h. After investigating rules of our society (e.g., traffic laws, zoning regulations, housing codes, rules for public swimming pools), write a pseudo-scientific report, an essay, or a satire about the relationship of John Q. Citizen to these codes.

i. Having read Plato's Republic and Hobbes' Leviathan, compare and contrast their beliefs.

j. Having investigated principles of law relating to the individual and the state, distinguish between civil law, criminal law, canon law, moral law, martial law, and military law.

k. After investigating definitions of natural law and customary law, distinguish between them.

l. By investigating the historical development of English common law, distinguish between law and equity as they relate to justice.

m. Having investigated the origin of the terms civil law and natural law, distinguish between the two terms and their relationship to the individual, the state, justice, and law.

n. Having read excerpts from the Declaration of Independence (especially the second sentence) to a variety of people, elicit their opinions on the excerpts without revealing the source. Report your findings to the class for analysis.

o. After finding data on codes of law set up by the emerging black nations of Africa, compare their concepts of justice with Western codes.

p. After investigating the following codes, work in small groups to reformulate any rules which you believe are unjust, arbitrary, discriminatory, old-fashioned. Classify the rules as "natural law" or "customary laws" (those set up by tradition and custom as opposed to those protecting the natural rights of man):

(1) dress codes for high school students
(2) rules for public swimming pools
(3) housing codes
(4) zoning regulations
(5) traffic laws
(6) rules of sportsmanship
(7) draft laws
(8) income tax laws

q. After investigating Hobbes' "laws of the society" and Locke's "the law of nature," relate references to "natural law" and "society's laws" in Billy Budd in order to determine Melville's concept of the relationship of the individual and the state.

r. Having investigated principles regarding the importance of the individual to the state in differing political systems and/or idealogies (e.g., a democracy, republic, dictatorship, monarchy, socialism, communism, capitalism, Marxism), propose reasons for your choice of a system or idealogy under which you might be best satisfied to live as an individual.

s. Discuss critically Thomas Hobbes' justification of the institution of government as described in Leviathan.

t. Having investigated Hegel's view of history, draw inferences about its implications for social protest.

v. Integrate the following quotation from Billy Budd and data gathered about modern military codes of conduct (from handbooks, interviews with service personnel) into an essay describing the relationship of a serviceman to military law and order: "Every sailor, too, is accustomed to obey orders without debating them; his life afloat is externally ruled for him; he is not brought into that promiscuous commerce with mankind where unobstructed free agency on equal terms. . .

soon teaches one that unless upon occasion he exercise a distrust keen in proportion to the fairness of the appearance, some foul turn may be served him."

2. Activities for Objective B.

   a. Examine differing attitudes toward law and justice expressed in analogies such as these:

      (1) Hobbes' Leviathan: the artificial man
      (2) Antigone: Creon's comparison of the family to the state (ll.647-648); chorus' analogy of the tree, and the ship (ll.697-703)

   b. Having read selections by or about people who appear to have varying attitudes toward justice (e.g., Hitler, Marx, Stokely Carmichael, Malcolm X, Socrates), cite evidence for their agreement or disagreement with Gandhi's statement: We who seek justice will have to do justice to others.

   c. Having investigated attitudes toward law and justice held by a variety of sources (such as Hobbes, Machiavelli, Gandhi, Marx, Hitler), cite evidence for their agreement or disagreement with the statement: the means justifies the end.

   d. Write a short dramatic script that illustrates different attitudes toward law and justice. Have two characters, such as an administrator of the law (prosecuting attorney or a policeman) and a defendant (teenager or migrant worker).

   e. After reading works such as Antigone, Billy Budd, An Enemy of the People, write an imaginary dialogue in which Creon, Captain Vere, or Peter Stockmann formulates a rebuttal to Harold Laski's comment that "respect for the law must always mean respect for what the law does. . . to decide otherwise is to argue that the highest duty of the individual is to maintain order, without regard to the quality of the order that is maintained. I do not find this argument compatible with the notion of the individual as a moral being." Present this as a play to the class.

f. After viewing a contemporary film that centers on protest (e.g., Getting Straight, Strawberry Statement, The Liberation of L. B. Jones), construct a questionnaire on law, justice, civil disobedience, the ideal relationship of the individual and the state. After administering the questionnaire, analyze and report your findings to the class.

g. Having read selections such as Plato's Republic, Hobbes' Leviathan, Machiavelli's The Prince, Swift's Gulliver's Travels, More's Utopia, compare the authors' views toward law and justice.

h. Having investigated the political theories in Hobbes' Leviathan and J. S. Mill's "On Liberty," distinguish between their views of the power of the state over the individual. Compare these views to that of a modern writer such as John Galbraith, Laski, Commager, or Reich's Greening of America.

i. Compare and contrast principles held by earlier protestors (e.g., Socrates, Jesus, Luther, Thoreau, More, Buddha) to those of more contemporary ones (e.g., Stokely Carmichael, Abby Hoffman, Martin Luther King, Muhammed Ali, Ralph Nader).

j. After reading a work such as The Ox-Bow Incident in which differing attitudes toward law and justice are portrayed, suggest to a small group a contemporary issue which will probably elicit differing attitudes. Lead an impromptu role-playing session or write a script for a brief play.

k. Analyze the tone of Billy Budd, especially (1) names, (2) direct comments by the narrator, (3) religious imagery to determine Melville's attitudes toward law and justice. Relate the work to contemporary protests of military codes.

l. After analyzing John Dickinson's essay "The Case against Disobedience," write an imaginary dialogue between Dickinson and a person such as Abby Hoffman, H. "Rap" Brown, Eldridge Cleaver, Martin Luther King, or Joan Baez which illustrates their views of law and justice.

m. In a discussion, debate, or essay, refute or defend John Dickinson's statement that "Unless we are sheer anarchists, a rule sanctioned by the highest authority in the state is ordinarily preferable to no rule at all, until we can get a better one." Find supportive data or opinions from contemporary sources.

n. After reading portions of Milton's Paradise Lost (Adventures in English Literature, Classic Edition) interpret Milton's attitude toward the "Eternal Justice," God's preparation of Hell "for those rebellious," Satan's allusions to the "tyranny" of "all-ruling Heaven."

o. Having investigated principles of freedom related to public media (press, films, television), discuss critically the relevancy of this quotation published in the New York Weekly Journal in November, 1733 relevant to the Peter Zenger trial: "The Liberty of the press is a subject of the greatest importance, and in which every individual is as much concerned as he is in any other part of liberty." Find evidence that contemporary media does or does not have freedom of expression. (See films: Mightier than the Sword: Zenger and Freedom to Speak; Profiles in Courage: Ely, Richart T.; Story that Couldn't Be Printed.)

p. After interviewing an attorney about the role of the lawyer in achieving justice for the individual and the state, discuss critically the remark of Clarence Darrow, famous trial lawyer: "There is no such thing as justice -- in or out of court." (See films: Darrow, Clarence; Justice under Law: Gideon Case.)

3. Activities for Objective C.

a. After reading plays such as A Man for All Seasons, Becket, and Murder in the Cathedral, investigate the reasons for individuals such as Thomas Becket or Thomas More defying the state at the cost of their lives.

b. Having analyzed reasons for protest in literature leading to the American Revolution (e.g., Patrick Henry's Speech in the Virginia Convention; Thomas Paine's "Common Sense" and "The Crisis"; the Declaration of Independence), justify the American Revolution. (See film: Give Me Liberty.)

c. Having investigated the "rhetoric of no" as a method of protest in existential philosophy, analyze methods of protest in selections by existentialists (e.g., Camus' "The Stranger" or "The Rebel." See The Rhetoric of No).

d. Having read Shirley Jackson's "The Lottery," analyze the reasons for the townspeople's obedience to the rules of the lottery. (See film The Lottery.)

e. Having investigated women's liberation movements, past and present, analyze the reasons behind these movements. (See Life August issues "The Problem Series." Film: Suffragettes.)

f. Examine articles by middle-aged people (e.g., Dr. Benjamin Spock) who have joined protest movements to compare the reasons they gave for civil disobedience to college students' reasons. Report to the class on your findings.

g. Visit a murder trial as an objective observer and analyze the role of environment in the crime. Determine if the defendant has been a victim of past social injustices. Compare your observations with literary selections such as In Cold Blood or Dark Legend.

h. Having read Laski's essay "The Case for Civil Disobedience" in Contemporary Moral Issues, analyze the reasons for and against such action. Participate in an informal debate by defending or refuting the reasons in each essay.

i. After reading a group of essays by black civil rights leaders (e.g., Martin Luther King, Stokely Carmichael, Malcolm X, James Baldwin, Eldridge Cleaver) and finding out their reasons for civil disobedience, discuss critically why the priorities may be different among these leaders.

j. Having read Camus' The Rebel, report to the class the ideas contained in the first chapter. Ask the students to discuss critically such passages as these:

(1) "What is a rebel? A man who says no, but whose refusal does not imply a renunciation. He is also a man who says yes, from the moment he makes his first gesture of rebellion. A slave who has taken orders all his life suddenly decides that he cannot obey some new command. What does he mean?"
(2) "Reasons for rebellion do seem to change, in fact, with periods and civilizations."
(3) ". . . there is, in the very heart of our society, an increasing awareness in man of the idea of man and. . . a corresponding dissatisfaction."

4. Activities for Objective D.

a. Having investigated the protest writers called "muckrakers," find analogies to their efforts in contemporary society.

b. Having read selections by Gandhi (e.g., "Passive Resistance; see The Rhetoric of No), describe the methods of "soul-force," "truth-force," and "passive resistance."

c. After examining the methods for achieving justice that Martin Luther King proposes in Chapter IV of Where Do We Go from Here? find articles in recent magazines or newspapers that indicate the implementation and effects of these methods in the past four years.

d. Identify rhetorical techniques of persuasion (e.g., appeal to a particular audience, appeal to logic, appeal to emotions, appeal to circumstances) in a selection which attempts to achieve the writer's view of justice. (e.g., Patrick Henry's speech in the Virginia Convention, Captain Vere's speeches in Billy Budd, Davies' words in The Ox-Bow Incident, Socrates' speeches in The Apology).

e. After investigating the principles of communal living on which condominiums are based, prepare a report for the class about methods and their effectiveness by which justice for the individual is achieved in this type of living. Accompany your report with film and taped interviews relevant to the topic.

f. Investigate methods used by extra-legal groups, past and present as attempts to achieve their concept of law and order:

(1) vigilante committees in Western frontier towns
(2) lynch mobs
(3) KKK
(4) Weathermen
(5) Black Panthers
(6) American Nazi Party

Draw conclusions from your data about the general effects of the actions of these groups.

g. Write a brief play, short story, or poem which illustrates the following quotation by Gandhi: "Means are not to be distinguished from ends. If violent means are used there will be a bad result. . . the terms are convertible. No good act can produce an evil result. Evil means, even for a good end, produces evil results."

h. Investigate the origin of the term "poetic justice."

i. Make a mural, poster, comic strip, or collage illustrating attempts to achieve justice and their effects.

j. Compare the methods and effects on the individual's relationship to the state of several revolutions (e.g., French, Russian, Cuban, Biafran, American). (See films: Castro, Fidel; Screen News Digest: Vol. 10, Issue 42; Vol. 11, Issue 2.)

k. Compare methods and effects of specific past violent acts of protest (e.g., Gunpowder Plot of Guy Fawkes, IRA bombings) to contemporary ones (Weathermen bombings, Watts riots, violence in Northern Ireland, Attica Prison riot.)

l. Having investigated both peaceful and violent protest methods and their effects by individuals and groups (e.g., Socrates, Jesus, Buddha, Gandhi, Martin Luther King, the Puritans, Romantic poets, Transcendentialists, N.A.A.C.P., Black Panthers, Civil Liberties Union, S.D.S., Weathermen, Nader's Raiders), compare the effectiveness of each method.

m. Having investigated the techniques and success of a variety of peaceful methods of social protest used in the past (e.g., parades, petitions, sit-ins, pickets, testimony to Congressional committees), suggest new peaceful methods. (See films: Douglass, Frederick: the House on Cedar Hill; Suffragettes; Weapons of Gordon Parks; Mahatma Gandhi; King, Martin Luther; I Have a Dream.)

n. Prove or disprove, by citing examples from contemporary news or from history, King's statements on the effects of attempts to achieve justice for black Americans:

(1) ". . . no substantial fervor survives the formal signing of legislation. The recording of the law in itself is treated as the reality of the reform." (Where Do We Go from Here?)

(2) "The ubiquitous discrimination in his daily life tells him that laws on paper, no matter how imposing their terms, will not guarantee that he will live in 'the masterpiece of civilization.'"

o. Analyze the viewpoint of various authors toward capital punishment as a means of achieving justice (e.g., Orwell's "The Hanging," Ways of Justice; Bailey's "Rehabilitation on Death Row," Ways of Justice; Billy Budd, In Cold Blood, contemporary essays).

p. After reading books such as An American Tragedy, Native Son, Soul on Ice in which a protagonist feels oppressed by poverty, estimate the justice of the violence incurred in his protest against this social ill. Also consider the legal consequences of his actions and the justice meted out to him.

q. After investigating both the contribution to law and the role of protest in religion, estimate the influence that religion has in achieving justice and contributing to law and order. (See films: Major Religions of the World; Mahatma Gandhi; King, Martin Luther; The Kindled Flame; book The Bible as Literature.)

r. Collect examples of paraphernalia with a social message (e.g., bumper stickers, buttons, anti-war or antigovernment slogans on T-shirts, etc.). Analyze their effectiveness as social protest and suggest reasons for the proliferation of these items in American society today.

s. Having interpreted Socrates' statement in The Apology "I am that gadfly which God has attached to the state, and all day long and in all places am always fastening upon you, arousing and persuading and reproaching you," discuss critically whether there is a "gadfly" in contemporary society.

t. Having investigated the methods and effects of the Salem witchcraft trials including compensation awarded to victim's families twenty years later (see The Crucible), discuss critically the role of time in achieving justice.

u. Having read Camus' The Rebel, report on the novel to the class. Ask the students to discuss critically Camus' ideas about methods and effects of rebellion, especially the last two paragraphs of Chapter 1; e.g., these excerpts:

(1) "Man's solidarity is founded upon rebellion, and rebellion, in its turn, can only find its justification in this solidarity. We have, then, the right to say that any rebellion which claims the right to deny or destroy this solidarity loses simultaneously its right to be called rebellion and becomes in reality an acquiescence to murder."

(2) "In studying its [rebellion's] actions and results, we shall have to say, each time, whether it remains faithful to its noble promise or if, through indolence or folly, it forgets its original purpose and plunges into a mire of tyranny or servitude."

v. After reading selections such as Robinson's "How Anadale Went Out" or Jessamyn West's A Matter of Time and studying actual cases, discuss critically the "justice" of mercy killings.

w. Having investigated Aldous Huxley's views on the relationship between drugs, individual freedom, and the state (The Doors of Perception; Brave New World; "Drugs That Shape Men's Minds," (Adventures of the Mind, Part 1), discuss critically in context statements such as these from "Drugs That Shape the Mind":

(1) ". . . mightier than either the sword or the pen is the pill. . . The dictatorships of tomorrow will deprive men of their freedom, but will give them in exchange a happiness none the less real, as a subjective experience, for being chemically induced."
(2) "Chemically induced euphoria could easily become a threat to individual liberty. . ."
(3) "Generalized intelligence and mental alertness are the most powerful enemies of dictatorship and at the same time the basic conditions of effective democracy." (See film: Distant Drummer, The).

x. After investigating the reasons and methods used by women fighting for equal rights from the past to the present (e.g., Lucretia Mott, Elizabeth Cady Stanton, Sojourner Truth, the Grimke sisters, Lucy Stone, Susan Anthony, and Betty Friedan), propose reasons for men's unwillingness to give those rights to women.

y. Having investigated the role individualized clothing and hair styles play in man's devotion to a principle (e.g., "The Beard of Joseph Palmer," Adventures in American Literature, Classic Edition; Socrates' bare feet; "bloomer" girls; Puritan "roundheads"; "mods" and "rockers"; the serape clad priest, Reverend Salandini, Miami Herald, July 23, 1971, p. 5C), formulate a hypothesis about its role in the relationship of the individual to the state.

z. In an essay or oral report, synthesize your attitudes toward a judge's role and methods in due process of law and justice. Consider some of the following sources: literary portraits of judges: "The Wisdom of Solomon," Ways of Justice; Sandburg's "What Is a Judge?" Master's "Judge Selah Lively," and Smiley's "Mr. Justice Marshall," in Ways of Justice; Billy Budd, The Ox-Bow Incident; The Crucible; biographies of judges; television versions; personal interviews with judges; art: Law Versus Mob Rule, p. 438 and The Passion of Sacco and Vanzetti, p. 439 in American Literature: Themes.

5. Activities for Objective E.

a. Having investigated the influences that Thoreau's and Tolstoy's writing had on Gandhi, and the influence Gandhi had on Martin Luther King, cite evidence of the interaction of literature and social action.

b. Investigate the role of the balladeer from past to present (e.g., scop, gleeman, troubadour, bard, folk-singer, country music singer) as an interpreter of the common man's view of his relationship to the government.

c. Write a satirical monologue, short story, or cartoon strip about civil rights from an unusual point of view (e.g., your pet cat, a three-year-old, a Mexican jumping bean). Illustrate your story. Write a preface in which you explain the problems you hope to correct through this art form.

d. Make a scrapbook of political cartoons from contemporary sources. Classify them according to the particular area in which justice is being sought (e.g., housing, voting, employment). For each section, write a brief commentary.

e. After viewing a series of paintings such as "The Struggle for Justice" section, American Literature: Themes, pp. 438-443, make an original drawing, painting, or poster illustrating a news article that concerns law and order.

f. Investigate Dali's art as social protest (e.g., Soft Construction in Boiled Beans Premonition of Civil War).

g. Create an original social protest song, film, poem, short play, story, or art composition. Present it to the class and ask them to generalize about its effectiveness as social protest.

h. After analyzing the social protest of Charles Dickens' against injustices to the poor in England (e.g., Hard Times, David Copperfield; films: The Changing World of Charles Dickens; Tales from Dickens: Sam Weller and His Father), compare it to contemporary antipoverty movements in America.

i. After investigating nineteenth century social protests of the Romantic poets, analyze Percy Bysshe Shelley's statement: Poets are the unacknowledged legislators of the world.

j. Having read Animal Farm, compare these excerpts from The Soviet Constitution (1922) to passages from the book:

Art. 2. The Soviets of Working People's Deputies, which grew and attained strength as a result of the overthrow of the landlords and capitalists and the achievement of the dictatorship of the proletariat, constitute the political foundation of the USSR.

Art. 12. In the USSR work is a duty and a matter of honour for every able-bodied citizen, in accordance with the principle: "He who does not work, neither shall he eat."

The principle applied in the USSR is that of socialism: "From each according to his ability, to each according to his work."

k. After investigating protest songs from the past to the present, estimate the influence they have had in stimulating social protest (e.g., Let My People Go; We Shall Overcome: "Revolution" in The White Album by the Beatles; Blows against the Empire by Jefferson Starship).

l. After examining social satire of cartoonists such as Heinrich Kley and Daumier, compare their social protest to that of contemporary cartoonists such as Gerald Scarfe, Jules Pfeiffer, and David Levine.

m. After investigating the effects of artistic works of social protest such as The Man with the Hoe (picture and poem), Piers Plowman, Milton's Areopagitica, Thoreau's "Civil Disobedience," Uncle Tom's Cabin, The Jungle, estimate their effectiveness in social action.

n. After investigating protest art (e.g., Goya's 18th century etchings The Horrors of War, Picasso's Guernica) of the past, compare contemporary efforts dealing with the same themes.

o. Having investigated the use of film as a form of social protest from expressionism (e.g., Hunger) through contemporary films (e.g., Easy Rider, Strawberry Statement), specify the assumptions upon which the protest film is based.

p. Having investigated the Romantic movement in music, prove the following statements:

(1) The slogans of "Liberty, Fraternity, Equality" inspired hopes and views to which few artists failed to respond.
(2) Increasingly the romantic artist found himself arrayed against the established order. -- Joseph Machlis

q. After investigation, compare the role of rock and country music in interpreting the feelings of individuals about their country (e.g., comment on statements such as John D. Loudermilk's in Look: "Country music is a back-door approach to life's problems. It's conservative, except when it talks about drinking"; or Johnny Cash's song: "And it didn't really matter if the truth was there/ It was the cut of his clothes and the length of his hair./ And the lonely voice of youth cries, what is truth?"

r. After investigating social protest in old folk songs and ballads, present a short musical program to the class, comparing these songs to contemporary ones having similar themes (e.g., "The Maid Freed from the Gallows," "The Poor Working Girl," "Portland County Jail," "The Orphan Girl or No Bread for the Poor"). See Sandburg's The American Song Bag.

s. Having read the section in The Republic in which Plato would banish the poet from his utopian state, find examples of poet politicians (e.g., Solon, Eugene McCarthy, Adlai Stevenson), and generalize about their worth in an ideal society.

t. After investigating the social protest aspect of movements of Romanticism and expressionism in art and literature, predict the future of present social protest artistic and literary movements.

u. Having read a novel such as One Flew over the Cuckoo's Nest, or Catch-22, draw inferences about the author's intent as social protest.

v. Having read a selection by Tolstoy (e.g., "How Much Land Does a Man Need?" Western Literature: Themes, p. 303), discuss critically his statement: "The task of art is enormous. Through the influence of real art, aided by science, guided by religion, that peaceful cooperation of man which is now maintained by external means -- by our law courts, police, charitable institutions, factory inspection, and so forth -- should be obtained by man's free and joyous activity."

w. After investigating sources that link science fiction to social protest, propose reasons for this emphasis on social protest in some science fiction. For example, Robert Bloch in The Science Fiction Novel calls science fiction "the vehicle for social criticism," and states that two recurring themes are these:

(1) Individualism is dead.
(2) Totalitarianism is the typical government of the future.

x. After comparing cartoons drawn during World War II and those drawn during the Vietnam War, generalize about the influence and effects these cartoons may have on public opinions toward the moral justice of war. (See article "Willie and Joe Visit the New Army," Life).

y. Interview television personalities, newscasters, program directors, producers of social documentaries to discover their attitudes about the relationship of media to contemporary issues of law and justice.

6. Activities for Objective F.

a. After investigating attitudes of organizations with differing interests (e.g., N.A.M., labor organizations, Republicans and Democrats) on legislation about welfare, personal and corporate income tax, draft a bill for Congress which offers mutual satisfaction on these problems for the individual and state.

b. Identify a problem or a situation in your community which seems to be unjust to some individuals. Attempt to analyze and to resolve the problem in a manner just to all concerned.

c. Compare selections in which the individual becomes caught in a conflict of differing ideologies (e.g., Lord of the Flies, Animal Farm). Suggest ways that the conflicts might have been resolved to achieve a mutually satisfying relationship between the individual and the state.

d. Having read books advocating a particular approach to education and/or child rearing (e.g., Summerhill, Teaching as a Subversive Activity, Education in Ecstasy), estimate the effectiveness of each approach in creating a society in which protest is unnecessary because a mutually satisfying relationship exists between the individual and the state. Comment on Neil's statement: "All crimes, all hatreds, all wars can be reduced to unhappiness. This book is an attempt to show how unhappiness arises, how it ruins human lives and how children can be reared so that much of this unhappiness will never arise."

e. Having investigated the role of communes in social protest, estimate their effectiveness as utopian societies. (See films: U.S.S.R: Family of Tashkent; filmstrip: Concord, a Nation's Conscience.)

f. After investigating principles of justice, compose an original story about a fictional place where perfect justice is achieved. Specify the assumptions upon which the fictional society depends.

g. In newspapers, magazines, and books find recent examples of both attacks on traditional law and order and specific proposals for a new and more just relationship between the individual and the state. Do any of these developments illustrate the "two principles [that] are the very core of Americanism: the principle of the Higher Law, or of obedience to the dictates of conscience rather than of statutes, and the principle of pragmatism, or the rejection of a single good and of the notion of a finished universe"? (Commager, Freedom, Loyalty, Dissent, p. 155)

h. After analyzing several fictional utopias (e.g., Lost Horizon, Plato's Republic, Walden Two, More's Utopia), make a synthesis of these societies by listing the characteristics commonly found in "utopias."

i. Having read The Greening of America, discuss critically this question posed about it by Justice William O. Douglas: ". . . can we develop a new consciousness that places the individual and humanistic values above the machine?"

j. After reading several contemporary works which analyze past injustices and propose solutions for present inequities (e.g., R. Kennedy's To Seek a Newer World, Smith's Killers of the Dream, King's Where Do We Go from Here?), synthesize their proposals in order to write a new "Declaration of Dependence" which would insure justice and set up a mutually satisfying relationship between the individual and the state.

k. Having investigated principles that describe justice for the individual in his relationship with the state, formulate a hypothesis in the form of a resolution to change the status quo. Present a debate on the resolution to the class.

l. Formulate hypothetical problems of law and justice. Lead the class in a discussion of solutions to these hypothetical problems. After the discussion, invite community spokesmen to discuss the same hypothetical problems or draw on selected literature and contemporary media for solutions.

V. STUDENT RESOURCES

A. State-adopted textbooks

Adventures in English Literature. Classic Ed. Adventures in Literature Series. New York: Harcourt, Brace and World, 1968.

The American Experience: Drama. Literary Heritage Series. New York: Macmillan, 1968.

The American Experience: Fiction. Literary Heritage Series. New York: Macmillan, 1968.

The English Tradition: Fiction. Literary Heritage Series. New York: Macmillan, 1968.

American Literature: Themes and Writers. Themes and Writers Series. St. Louis: Webster Division, McGraw-Hill Book Co., 1967.

Encounters: Themes in Literature. Themes and Writers Series. St. Louis: Webster Division, McGraw-Hill Book Co., 1967.

Western Literature: Themes and Writers. Themes and Writers Series. St. Louis: Webster Division, McGraw-Hill Book Co., 1967.

Adventures in American Literature. Classic Ed. Adventures in Literature Series. New York: Harcourt, Brace and World, 1968.

Adventures in Appreciation. Classic Ed. Adventures in Literature Series. New York: Harcourt, Brace and World, 1968.

England in Literature. The America Reads Series. Glenview, Ill.: Scott, Foresman, 1968.

The United States in Literature. The America Reads Series. Glenview, Ill.: Scott, Foresman, 1968.

Language and Reality. New English Series. New York: Rinehart and Winston, 1967.

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B. Non-state-adopted supplementary materials

1. Textbooks

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Smiley, Marjorie B. Rebels and Regulars. Macmillan Gateway English Series. New York: Macmillan, 1969.

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_____. Go Tell It on the Mountain. New York: New American Library, 1953.

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Becker, George J., ed. Documents of Modern Literary Realism. Princeton, New Jersey: Princeton U. Press, 1963.

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Ancient World Inheritance. Coronet. 11 min. C.	1-05147
Arrowsmith. MGM-TFC. 13 min. B&W.	1-03246
Assassination of Julius Caesar. 26 min. B&W.	1-31012
Assignment: India, Pt. 1. EBEC. 28 min. B&W.	1-31069
Black History: Lost, Stolen, or Strayed, Pt. 1. CBS-F.A. 27 min. C.	1-31624
Black History: Lost, Stolen, or Strayed, Pt. 2. CBS-F.A. 27 min. C.	1-31629
Black World, Pt. 1. CBS-F.A. 27 min. C.	1-31639
Black World, Pt. 2. CBS-F.A. 26 min. C.	1-31644
Caesar, Julius: Rise of the Roman Empire. EBEC. 22 min. C.	1-31014
Castro, Fidel. Wolper. 26 min. B&W.	1-31557
Changing World of Charles Dickens, The.	1-31846
China: the Old and the New. McGraw-Hill. 16 min. C.	1-13103
China: the Social Revolution. McGraw-Hill. 17 min. C.	1-13047
Civil Rights Movement: Historic Roots. NBC-EBEC. 16 min. B&W.	1-13504
Civil Rights Movement: Mississippi Summer Project. NBC-EBEC. 17 min. B&W.	1-13509
Civil Rights Movement: the North. NBC-EBEC. 23 min. B&W.	1-31699
Civil Rights Movement: the Personal View. NBC-EBEC. 25 min. B&W.	1-31689
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Criminal Justice in the United States. EBEC. 32 min. B&W. 1-30064

Darrow, Clarence. Wolper. 26 min. B&W. 1-31562

Debt to the Past: Government and Law. MIS. 18 min. C. 1-10170

Declaration of Independence by the Colonies, The. EBEC. 19 min. C. 1-12813

Defining Democracy. EBEC. 18 min. B&W. 1-10131

Dickens Chronicle, A.; Pt. 1. McGraw-Hill. 27 min. B&W. 1-31513

Dickens Chronicle, A.; Pt. 2. McGraw-Hill. 27 min. B&W. 1-31515

Distant Drummer, The: Bridge from No Place. 1-13932

Distant Drummer, The: Flowers of Darkness. 1-13693

Distant Drummer, The: A Movable Scene. 1-10398

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Due Process of Law Denied (The Ox-Bow Incident). TFC. 30 min. B&W. 1-30073

Equality under Law: the California Fair Housing Cases. 1-14040

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Freedom to Speak: People of New York vs. Irving Feiner. EBEC. 25 min. C. 1-3174

Give Me Liberty. UAA. 20 min. C. 1-12762

Hand, The. 1-13819

Heritage of Slavery, The, Pt. 1. CBS-F.A. 27 min. C. 1-31659

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History of the Negro in America 1861-1872: Civil War and Reconstruction. McGraw-Hill. 20 min. B&W. 1-13524

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Hitler, Adolph, Pt. 1. Wolper. 26 min. B&W. 1-31571

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I Have a Dream: the Life of Martin Luther King. Bailey. 35 min. B&W. 1-31704

India's History: British Colonies to Independence. Coronet. 11 min. B&W. 1-05210

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Jefferson, Thomas. EBEC. 20 min. B&W. 1-12429

Joe Turner, American. N.A. Manuf. 27 min. B&W. 1-20036
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King, Martin Luther, Jr.: from Montgomery to Memphis. 1-31873
Law and Social Controls. Coronet. 10 min. B&W. 1-00444
Law Is Made, A. McGraw-Hill. 29 min. B&W. 1-30048
Lenin and Trotsky. McGraw-Hill. 27 min. B&W. 1-31465
Life in Ancient Greece: Role of the Citizen. Coronet. 11 min. C. 1-04739
Literature of America: the Novel of the 20th Century. Grover Prod. 23 min. C. 1-3711
Mahatma Gandhi. EBEC. 19 min. B&W. 1-12467
Major Religions of the World. EBEC. 20 min. C. 1-13416
Make Mine Freedom. Harding Col. 10 min. C. 1-00431
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Mitchell, Billy. Wolper. 26 min. B&W. 1-31566
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Mussolini, Benito. Wolper. 26 min. B&W. 1-31573
Napoleonic Era. Coronet. 13 min. B&W. 1-2383
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National Citizenship Test, Pt. 2. McGraw-Hill. 22 min. B&W. 1-31525
Navajo: a People between Two Worlds. F.R. Line. 18 min. C. 1-12645
One Nation Indivisible, Pt. 1. McGraw-Hill. 31 min. B&W. 1-30062
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One Nation, Pt. 1. McGraw-Hill. 25 min. B&W. 1-40012
One Nation, Pt. 2. McGraw-Hill. 25 min. B&W. 1-40013
Oral Communications: Effective Persuasion. 1-10400
Our Living Declaration of Independence. Coronet. 15 min. B&W. 1-10137
Our Living Constitution. Coronet. 11 min. B&W. 1-00447
People Are Different and Alike. 1-05771
A Place in the Sun. 1-05841
Portrait in Black and White, Pt. 1. CBS-F.A. 27 min. B&W. 1-31649
Portrait in Black and White, Pt. 2. CBS-F.A. 27 min. B&W. 1-31654

Price of Freedom, The. Nat'l. Mtr. 23 min. B&W. 1-10140
Profiles in Courage: Douglass, Frederick. (Reel 1). Sandek Assocs. 30 min. B&W. 1-31108
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Profiles in Courage: Taft, Robert A. (Reel 2). Sandek Assocs. 28 min. B&W. 1-31119
Profiles in Courage: Underwood, Oscar W. (Reel 1). Sandek Assocs. 32 min. B&W. 1-31120
Profiles in Courage: Underwood, Oscar W. (Reel 2). Sandek Assocs. 27 min. B&W. 1-31121
Profiles in Courage: Wilson, Woodrow. (Reel 1). Sandek Assocs. 30 min. B&W. 1-31122
Profiles in Courage: Wilson, Woodrow. (Reel 2). Sandek Assocs. 30 min. B&W. 1-31123
Propaganda Techniques. Coronet. 10 min. B&W. 1-00308
Public Opinion. EBEC. 11 min. B&W. 1-00305
Quest for Freedom. Churchill. 15 min. C. 1-11834
Rise of English Socialism, The. Pt. 1. McGraw-Hill. 28 min. B&W. 1-31483
Rise of English Socialism, The. Pt. 2. McGraw-Hill. 28 min. B&W. 1-31485
Rogers, Will. Wolper. 26 min. B&W. 1-31568
Russian Revolution, The. Pathe. 5 min. B&W. 1-05197
Screen News Digest (Vol 5, Issue 7). Hearst Met. 20 min. B&W. 1-12688
Screen News Digest (Vol. 7, Issue 22). Hearst Met. 20 min. B&W. 1-12706
Screen News Digest (Vol 10, Issue 4). Hearst Met. 19 min. B&W. 1-13235
Screen News Digest (Vol 10, Issue 6). Hearst Met. 22 min. C. 1-13280
Screen News Digest (Vol. 10, Issue 9). Hearst Met. 16 min. B&W. 1-13371
Screen News Digest (Vol. 11, Issue 1). Hearst Met. 14 min. B&W. 1-13434
Screen News Digest (Vol. 11, Issue 2). Hearst Met. 14 min. B&W. 1-13438
Search and Privacy (Bill of Rights Series). 1-13707
Slavery and Slave Resistance. 1-13877
Speech and Protest. 1-13706

Story that Couldn't Be Printed. TFC. 11 min. B&W. 1-05583
Suffragettes Win. Pathe. 5 min. B&W. 1-00377
Supreme Court, The. McGraw-Hill. 9 min. B&W. 1-00453
Switzerland. Walt Disney Prod. 30 min. C. (Democracy) 1-31430
Tales from Dickens: Sam Weller and His Father (Pickwick Papers). Coronet. 25 min. B&W. 1-30902
'29 Boom and '30's Depression. McGraw-Hill. 15 min. B&W. 1-10178
U.S.S.R.: Family of Tashkent (Life on a Collective Farm). Universal Ed. 20 min. C. 1-13359
Ways to Settle Disputes. Coronet. 10 min. B&W. 1-30058
With Liberty and Justice for All, Pt. 1. McGraw-Hill. 30 min. B&W. 1-30058
With Liberty and Justice for All, Pt. 2. McGraw-Hill. 30 min. B&W. 1-30058
What "Liberty and Justice" Means. 1-01215
Weapons of Gordon Parks, The. 1-31829
Who Goes There? A Primer on Communism, Pt. 1. McGraw-Hill. 27 min. B&W. 1-31471
Who Goes There? A Primer on Communism, Pt. 2. McGraw-Hill. 27 min. B&W. 1-31473
Why Man Creates. 1-30758

C. Films for rental or purchase

Advise and Consent. Ideal 139 min. B&W.

All the King's Men. Ideal 69 min.

Angry Breed, The. Ideal 101 min.

Angry Silence, The. Ideal. 95 min.

Anna Karenina. MGM-TFC. 42 min. B&W. Ind. U.

Antigone. Audio/Brandon. 88 min.

Art Today. NET. 29 min. B&W. Ind. U.

Babbit. Bailey, 1967. U. of Ill.

Bertrand Russell Discusses Mankind's Future. Coronet., 1961. 14 min. B&W. U. of Ill.

Bertrand Russell Discusses Power. Coronet, 1961. 14 min. B&W. U. of Ill.

Bertrand Russell Discusses the Role of the Individual. Coronet, 1961. B&W. U. of Ill.

Billy Budd. Ideal. 123 min.

Caine Mutiny. Ideal. 125 min. B&W.

Chase, The. 135 min.

Civil Disorder: the Kerner Report, Pts. 1 and 2. 56 min. B&W. Ind. U.

Civil Disorder: the Kerner Report, Pt. 3. 24 min. B&W. Ind. U.

Cry the Beloved Country. Ideal. 105 min. B&W.

Crystal Years, The. NET. 30 min. B&W. Ind. U.

Dignity of Man, The. NET. 30 min. B&W. Ind. U.

Dissenter: Norman Thomas, The. 147 min.

Don Quixote. Audio/Brandon. 110 min. C.

Expressionist Movement, The. NET. 30 min. B&W. Ind. U.

Gone Are the Days (Purlie Victorious). Audio/Brandon, 1963. 97 min. C.

Grapes of Wrath, The. Bailey, 1967. 28 min. C. U. of Ill.

Hamlet. CCM. 110 min.

Intent of Art, The: Art as Social Order. NET. 29 min. B&W. Ind. U.

Last Angry Man, The. Ideal. 100 min.

Last Hurrah. Ideal. 121 min.

Lost Horizon. 130 min.

Lower Depths. Masfilm; Artkino. 21 min. B&W. U. of Ill.

Madwoman of Chaillot, The. Tvyman. 132 min. C.

Man's Struggle for Uniqueness. 29 min. B&W. Ind. U.

Mark of Zorro, The. 1920. 91 min.

Marxism: the Theory that Split the World. LCA, 1970. 28 min. C. FSU.

Mouse that Roared. Ideal. 85 min. C.

Paul J. Tillich, Pt. 1. NET. 29 min. B&W. Ind. U.

Prince and the Pauper. 93 min. C.

On the Waterfront. Ideal. 108 min.

Mahatma Gandhi. Ideal. 82 min.

Ralph Ellison, on Works in Progress. 30 min. B&W. Ind. U.

Rebel without a Cause. Ideal. 111 min. C.

Rhinoceros. CF. 11 min. C. (Allegory on rise of Nazism)

Robin Hood. Audio/Brandon, 1922. 124 min.

Role of the Weak. 29 min. B&W. Ind. U. (Eric Hoffer)

Science Fiction. NET. 30 min. B&W. Ind. U.

Trial of Billy Budd, Sailor, The. 21 min. B&W. Ind. U.

USA: Poetry--Allen Ginsberg and Laurence Ferlinghetti. NET, 1966. 30 min. B&W. U. of Ill.

You Can't Take It with You. Ideal. 127 min.

Young Rebel, The--Cervantes. Ideal. 83 min. C.

Watts Towers Theatre Workshop. 27 min. C. Ind. U.

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E. Records and cassettes for purchase

Choice of Weapons, A. 2-21".

Dick Gregory in Black and White.

Eliot, T. S. Murder in the Cathedral. Caedmon, 1968. 2-12".

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Universe in 1984, The: A Contemporary Vision of Man's Progress in Science and Government. Center for Cassette Studies. 8110 Webb Ave., North Hollywood, Calif. 91605. 1 cassette. 28 min.